

AUXILIARY GUIDE NUMBER FOR OCTOBER

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"We should all seek to do right, try to perform our duties day by day to God and to each other, and put away everything that wars against the Spirit of the Lord."—WILFORD WOODRUFF.

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RESTORATION OF DIVINE TRUTH

ELDER ORSON PRATT

WHEN the Latter-day Saints came forth forty-eight years ago, testifying that God had sent an angel from heaven, how unexpected, how strange to this generation! Say they, "The Lord once had a religion on the earth, and angels were included as part and portion of the blessings connected with it; but now we do not need them." Why? "Because we are so enlightened. We have studied the Scriptures and become so effectually acquainted with them, and also with science and everything else, that we do not need further instruction from the Almighty; we do not need prophets in our day to foretell the future; we do not need Revelators to come forth and manifest to us the word of God. Why, we are so enlightened! The blaze of Gospel light is shining forth so brilliantly, we can get along with human learning without any revelation from the heavens." . . .

Now let us go to the real principles of the Gospel, to find out whether they countenance and embrace the visitation of angels. History informs us, that before the flood angels conversed with men, as one man would with another. And we find that Abraham and Enoch conversed with God; and through faith Enoch was translated from mortality to immortality. At the time of the deluge, we learn there was one man upon the earth that received new revelation from heaven, and that he and seven others who believed on his word, were the only ones worthy to be spared from the terrible judgment which, for the time being, put an end to wickedness upon the earth. A Revelator

was spared—the only man among them who could commune with the heavens, and receive information from on high.

After the days of the flood, we learn that the Lord made to Abraham, Isaac and Jacob, great and most precious promises—promises concerning things of eternity and things of the earth. These men were called and esteemed the “friends of God;” they were perfect in their day, and they were Revelators, to whom angels came and ministered the words of eternal life. They were the only ones who received instruction from heaven by new revelation, and who were counted worthy in that day to enjoy the divine approbation, and to be called His friends.

DIVINE GUIDANCE

So likewise we may come down to the days of Moses, and the children of Israel who were in Egypt. Did the Lord bless them? He did. In what way? By speaking Himself, and also by sending angels to administer in their midst; by communicating revelation by day and by night, while the children of Israel sojourned in the wilderness; by revelation they were taught in all the ordinances, and by revelation they journeyed. When the Lord commanded them to pitch their tents, they remained in such a place until another revelation was given. Angels communicated the things of God to that people, after they were brought to the Promised Land, and from generation to generation the Lord sent forth His angels to minister among His people. Prophet after prophet was raised up in their respective generations to declare the word of the Lord in the midst of all Israel; and such men were regarded as the mouthpieces of God. And so it was continued until a few centuries before Christ. Then came a day of darkness; then came a time when, because of the wickedness of the people, no angels were sent, no revelators or prophets were raised up in the midst of the people. The consequences were, the people were left to themselves without the guidance of new revelation, and instead of building up and establishing the kingdom of God, they created man-made systems, dividing off into sects and parties, such as Pharisees, Sadducees, Essenees, etc., numbering a great many different denominations. And they estranged themselves so far from the ways of God, and became so wicked, and Satan had so much control over them, that when Christ came preaching to them the everlasting Gospel, in all its simplicity and plainness, He found them in such a condition as to love darkness rather than light. They were fully prepared to imbrue their hands in the blood of the Saviour of the world.

We find that after Christ had established His Church, that angels continued to minister. One of the Apostles, on a certain occasion exhorted the former-day saints to be careful to entertain strangers; for in so doing some had entertained angels

unawares. And we find that, during the first century of the Christian era, angels frequently appeared. Revelations were also given by the gift and power of the Holy Ghost which rested upon the Apostles, for the guidance of the Church. Paul also testifies of angels in this wise: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Showing to us clearly and plainly that these celestial inhabitants of heaven—these pure sanctified beings that dwell in the presence of God, were sent forth as authorized ministers of God to those who should be heirs of salvation here upon the earth.

After the first century of the Christian era, the heavens became as brass over their heads again. The voice of inspiration was heard no more, neither did the voice of angels salute the ears of mortals. No visions were among the people. The veil of darkness that hung over them, in consequence of the Lord's withdrawing His ministering agency from the earth, so befogged their minds, that they could no longer gaze upon the glorious future.

SPIRITUAL DARKNESS

This state of apostasy continued, until about the last half century of the Christian era, and it prevailed more or less among all people. The priests, to whom the people looked for spiritual light and instruction, have persisted one and all in teaching the people, from generation to generation, that the Bible was full; that the canon of scripture was closed; that it was no more necessary for angels to communicate with man, nor that the miraculous gifts and graces, that once adorned the Church, should be continued. The people settled down to this belief without any evidence or testimony of its truthfulness, and it became a widespread and popular tradition. The children even down to our day, have inherited these notions and traditions of their fathers without once questioning them; they are born in the children, as it were, and they are educated and trained in this belief. Hence, it has become deeply rooted, and most difficult for them to rid themselves of.

But again the long, long silence has been broken; again the voice of angels has saluted the ears of mortal man, and that too in fulfillment of a prophecy uttered by John the Revelator, while under banishment upon the Isle of Patmos. While there suffering for the Gospel's sake, the Lord showed unto him, by vision, things that should take place upon the earth. Among other things that passed before him, he saw that, after a length of time the darkness that would necessarily follow the rejection of the Gospel by both Jew and Gentile, must come upon the face of the whole earth, would be gradually dispelled by a heavenly communication from God to man. From the fourteenth chapter of Revelation we learn the manner in which this message should

come from the courts of heaven. John speaks of the event in this wise :

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.

Strange as it may seem, this angel spoken of, has flown from heaven to earth, parting asunder the veil of superstition, ignorance and doubt, and bringing with him from his celestial abode, glad tidings of great joy, duly authorizing man on the earth to preach the same to all peoples of every nation. This Gospel committed by the angel has been preached among many nations wherever they would receive the bearers of this heavenly message. There the voice of inspired men has been heard, and this missionary labour has been faithfully prosecuted. The Gospel will be preached until every nation and tongue and people upon the face of our globe shall have the privilege of hearing this glorious angelic message.

CONVINCING TESTIMONY

“But,” says one, “this is your testimony; you say that an angel has come, but we do not know it; you say that he has brought the everlasting Gospel? But we do not know it. What evidence have you to give us, that we may know for ourselves that an angel has really come bearing this message?” I will tell you how you may prove it, how every son and daughter of Adam now living may know whether there has been a divine message, called the everlasting Gospel, sent from heaven to the inhabitants of the earth by a holy angel. Do the will of your Father in heaven; call upon His name, and inquire of Him, saying in your hearts: O Lord, hast Thou indeed sent forth from the heavens thine angel, according to the prediction by thy servant John, bringing to man on the earth the everlasting Gospel? And hast Thou commanded it to be preached to every people, nation and tongue under the whole heavens? If you do this in all honesty of heart and purpose, you may all know for yourselves.

“What! does the Lord give us knowledge in our day by seeking unto Him in prayer?” Why not? Did He not anciently, in every dispensation from the beginning down to the closing up of the first century of the Christian era, impart a knowledge concerning the truth? He did; and that same God that gave a knowledge to His people anciently, will give a knowledge to you, provided you will comply with His will.

“But,” you may say, “in order that we may put such a question to the Lord, we would like to have some testimony, sufficient at least to encourage us in making this inquiry.” I do not know

how much you want. So far as external evidence is concerned, He gave abundance of it before this Church arose. The Lord did not suffer the Book of Mormon to be sent forth to the nations to be published to all people, until He gave a testimony to certain individual witnesses. How many? Four persons at least—the translator of the book, Joseph Smith, and three other persons, Martin Harris, Oliver Cowdery and David Whitmer. They knew of a surety, and have given their testimony in the beginning of this record.

Here, then, are four witnesses. What does Jesus say? "That in the month of two or three witnesses every word may be established." He saw proper, however, to give four. "But," inquires one, "may not these four witnesses have been mistaken?" Let us examine into the nature of their testimony, to see if there is any possibility of their being mistaken. Joseph Smith, one of these witnesses, testifies that the angel came down from heaven, and that his countenance was like lightning, and the glory of God shone round about him. And the angel told him to go to a certain hill, not far from his father's house, in the town of Manchester, Ontario County, in the State of New York, where he should find these ancient records—plates of gold, containing the everlasting Gospel, which was anciently preached among the inhabitants of the American Continent.

NEW TRUTH

He obeyed. He found the records in the very place which had been shown him in vision by the angel. Was there any possibility of Joseph's having been deceived? We say, No; the circumstances were such as to preclude the possibility of any such deception. The angel also told him that with these plates there was an instrument called the Urim and Thummim, which would enable him to translate the records into the English language.

Joseph accomplished the work of translation between the years 1827 and 1830, through the use of this instrument, which had been hidden up with the plates. Could he be deceived, when he got the plates before him, intently looking upon the peculiar characters engraved upon them, and also upon that most singular instrument, the Urim and Thummim? Every man of common sense, possessing the least degree of judgment, will at once say that it was not possible, under these circumstances, for him to be deceived; that the testimony given is true, and the message divine, or else he was a bold impostor, a man that came forth purposely to deceive the people.

Now in regard to the other three witnesses. They testify that in the year 1829, after the plates had been translated, an angel of God appeared unto them, clothed in light and glory, and holding these plates in his hands, turned them over leaf after leaf, showing them the characters engraved thereon. And they also say

that while they stood gazing upon this heavenly being, clothed in his glory, in the act of showing them these gold plates, they heard a voice out of the heavens proclaiming to them that the plates had been translated correctly, by the gift and power of God. What they saw and heard they bear testimony to, which is addressed to all peoples of every nation to whom this record—the Book of Mormon—should go. Let me ask, was there any possibility of their being deceived? If there was, then we might say all men of ancient times who professed to have seen angels were deceived themselves. But I do not see that anything could be more positive. The promise had been given that there should be three witnesses raised up to bear testimony of the truth of these records, which purport to be a history of the aborigines, or the ancient Israelites, that inhabited this country. The Lord did send the angel; they saw him come down from heaven; they saw the light and glory that radiated from his countenance; they heard the words of his mouth; they saw the plates in the hands of this heavenly personage, and they could distinguish the characters engraved thereon. They also heard the voice of the Lord commanding them to bear testimony to all peoples of what they had seen and heard. They could not have been deceived, it was utterly impossible.

TWELVE WITNESSES

Then here are four witnesses, all bearing testimony to the divinity of this work. And, as I have already quoted to you, the Saviour has said, that every word shall be established by the mouth of two or three witnesses. The Lord, therefore, did not raise up this Church, He did not commence the organization thereof until He had given sufficient evidence to a sufficient number of witnesses to commence the establishment of this work.

Again, Joseph Smith was commanded of the Lord to show these plates to eight other persons who, besides the three referred to, also became witnesses to this work. And their published testimony is, that they saw the plates and handled them, and they saw the peculiar writing thereon, which they say had the appearance of curious and ancient workmanship. And notwithstanding some of these witnesses have fallen by the wayside, having been overcome by the power of the Adversary, rendering themselves unworthy of the fellowship of the Latter-day Saints, not a single one of them has ever been known to deny the testimony which they have borne concerning this marvelous occurrence.

Here, then, are twelve witnesses. Is not this external evidence sufficient to satisfy every inquiring soul whose heart is honest before the Lord? But I will refer you to still more. When this work was first published, the Lord called upon these men to go forth among the people, proclaiming the Gospel which they themselves had received, promising that all who would yield

obedience thereto should receive the Holy Ghost, which should confirm, to the entire satisfaction of the believer, the testimony of these Elders. When this Holy Spirit descended upon such people, they knew for themselves that these men were servants of the living God, and that the power that rested upon them was indeed the Holy Ghost, of which they had read in the Scriptures. How did they know this? Because it manifested divers gifts. It enabled them to lay their hands upon the sick, rebuking in the name of Jesus the disease, and the sick were restored to health. You may say imagination had something to do with this; the sick imagined themselves better, and consequently they got better. But let me testify that little infant children, not capable of exercising the powers of imagination, have been healed in the same manner, and by the same power, which was the power of Almighty God manifested through His servants. These first Elders of the Church were thus enabled to convert to a knowledge of our faith, multitudes of people who, like themselves, could bear testimony to the divinity and truthfulness of this latter-day work, having received the convincing assurances of this Comforter, which bears record of the things of the Father. And in this manner all Latter-day Saints have received the knowledge they testify of. Hence, we become, to use a Biblical term, a great cloud of witnesses, whose testimony is in force to the whole world, whether they receive it or reject it.

A MARVELOUS AND STRANGE WORK

I have now laid before you evidence sufficient to excite the principle of faith in your hearts, provided you have a genuine desire to know of the doctrine we teach, as to whether it be of God or man. You have the testimony of twelve men to begin with, besides the testimony of scores of thousands of men and women who have received the Holy Ghost through obedience to the requirements of the Gospel, whose knowledge of this latter-day work enables them also to testify to the truth of it. And the testimony of the Latter-day Saint people speaks as with the voice of thunder to all nations and tongues, to the effect that God has spoken from the eternal worlds, and that He has sent His angels again to earth to commit to man the everlasting Gospel. If so remarkable a testimony of twelve men, together with the united testimony of the Saints, is not sufficient to create faith in your hearts that God has indeed commenced His great and marvelous and strange work and a wonder in our day, then what would wake up the people to a sense of the fact?

(Continued on page 617)

CONSCIENCE is that which God has given us to train our hearts in the path of righteousness.—LLOYD O. IVIE.

THURSDAY, SEPTEMBER 24, 1931

EDITORIAL

MORONI—MESSENGER OF TRUTH

MORONI, an angel of God, appeared to the Prophet Joseph Smith, then only eighteen years old, on the evening of September 21st, 1823, and instructed him throughout the night. This seems a strange and unlikely story to a materialistic generation; but a century of accumulated evidence of its truth is convincing to candid minds.

Among the messages received by the young Prophet that night, three stand out prominently.

First, the visitation was proof that heavenly communication had not ceased. The Lord could and would, as needed, continue to speak to His children on earth. The world had come to believe that revelation was ended, that man could not expect direct, divine guidance. The restoration of the principle of continuous revelation brought new hope into the earth. To-day, amidst the stresses and strains of a suffering and restless world, perhaps nothing would help more than the assurance that the assistance of the Lord, even to the gift of powers beyond those of men, may be secured to solve present-day problems, whether for individual or nation. There will be no cessation of warfare, strife and sorrow, until a new reliance is placed upon the God of heaven and of earth.

Second, the promise of the coming forth of the Book of Mormon revealed the half-forgotten fact that the Lord has spoken to many prophets whose words and works have been lost and forgotten. It made clear that the many children of men have always been overshadowed by divine power; and that everywhere they are being directed by their Heavenly Father. As the Hebrew nation was guided by their inspired prophets, so the people on the American continent were guided by their prophets of equal inspiration; and, by fair inference, so may the people of to-day be led by living prophets. This was another message of hope to a world in querulous and quibbling darkness.

Third, Moroni announced that the Prophet Elijah would be sent to restore to earth the keys and powers which bind the living to the dead, the dead to the living. In other words, the dead, who have failed, on earth, to accept the Gospel of Jesus Christ and to comply with its required ordinances, may, in the hereafter, by the vicarious work of their living friends, receive the blessings of membership in the Church of Jesus Christ. In still stronger

words, salvation is universal, intended for every living soul; and the dead who repent of sin in the hereafter and accept the ordinances of the Gospel performed for them, may enter into the great glories of the Lord. Even the unrepentant sinner will find his lot tolerable, though he will be far from those who love and practice truth. This doctrine came as a wakening light, as an eternal hope, to a world taught, erroneously, that the few would be saved and the many burned everlastingly in hell.

These are but three of the messages of Moroni to Joseph Smith, one hundred and eight years ago. The world yearned then for such hope; but it seemed incredible that it could come from an unlearned country lad. Yet, once let loose upon the earth, these truths have found their way, to some degree, into every society and church, and have become a part of the current thought and belief of intelligent people; and remain as evidences of the actuality of Joseph Smith's story.

Moroni came as it were with the torch of truth, lighting the dark way of the world. He is a mighty witness for the reality of the restoration of the Gospel in these days.—W.

RESTORATION OF DIVINE TRUTH

(Concluded from page 615)

There can be no excuse for those who hear and reject the testimony and teaching of the Elders of this Church, for the cry has been raised these many years, and it cannot but have a striking effect upon all honest-hearted people, because of its singularity and fairness; for the promise is, if you have sufficient faith to call upon God and ask Him, you yourselves may obtain a testimony, and you can receive that which supersedes faith or belief—you can know of a surety that He has indeed visited the earth again in these the last days by His angels; that Joseph Smith was and is a Prophet of the living God, and that the doctrines we teach are not of man but of God; and they will prove the savour of life to those who obey, and of death to those who reject them.

Therefore, as I said in the commencement of my remarks, a marvelous thing has occurred in the land! A wonderful work has made its appearance! The heavens no longer keep silent! Prophets again are heard among the people! The inspiration and power of the Holy Ghost rests upon the servants of God, and His power is made manifest among the various nations again, as in olden time, in healing the sick, causing the lame to walk, the blind to see, the deaf to hear, and in pouring out His Spirit upon the children of men, as He did in former dispensations of the world.

Is not this, then, sufficient to wake up the honest-in-heart among the people? If it is not, then I know of nothing that is

likely to do it. Will it be by the fulfillment of the Prophets, when the hand of judgment shall be laid upon the nations; and the fierceness of His wrath be made manifest, wasting away the disobedient and the wicked, and the earth becomes depopulated of all excepting the righteous? This will be a testimony they cannot resist. But such testimony will not always be unto salvation. It will be the testimony of Judgment that will overwhelm them, in a time, too, they think not of; a time when they will be crying all is peace and safety—lo! sudden destruction is at their doors; and thus the Scriptural saying will be literally fulfilled, “As the days of Noah were, so shall also the coming of the Son of Man be.”

When that unfortunate, but disobedient and wicked people, the Ante-diluvians, were sinking in the waters, they could then say, “I know that Noah is a Prophet, and that the message he has declared in our ears for these many years is divine.” But alas! it was too late; they rejected the message, paying heedless regard to it as well as to him who preached the Gospel to them. They would not call upon God in all honesty of heart, but they considered Noah deceived; they obeyed not, and were destroyed by the mighty flood. Amen.—Address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., Sunday afternoon, June 16th, 1878, published in the *Journal of Discourses*, Vol. 19.

PRIESTHOOD

THE winter plan of Priesthood activity will begin the first week in October. An educational, Gospel enlightening and interesting study course is anticipated by Priesthood bearers during the winter season. Every Priesthood holder needs a better understanding of the God-given authority, which is the greatest bestowal of power to man. To be an ambassador to an earthly king requires great knowledge of governmental laws and policies. To act efficiently as ambassador to the King of kings is even a more important honour, and likewise entails a knowledge of the rules and regulations of His Kingdom. It is essential that the Priesthood be protected from vice, crime, conceit and self-exaltation, for it is a great sin to desecrate the Priesthood of God. To magnify, honour and live worthy of the Priesthood, requires a knowledge of, and constant obedience to Gospel law and respectful submission to higher authority. The desired knowledge may be obtained by carefully studying the regularly outlined lessons. Then success is certain to attend the Priesthood groups. Enter into the winter's activity with the vitality and zeal that will convince others of your love of, and earnestness in, Priesthood work.

We wish you constant success in this important activity.

First Week. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter 8—"The Mission Branch." Study pages 45 and 46 from "Ordinances of the Priesthood," to the end of chapter. Objective: To show that ordinances of the Priesthood should be performed under the direction of proper authority; that difficulties should be handled properly, and full justice must rule in the Church; that common consent be acknowledged; that branch officers and members should have understood mutual relationships; that appointment to any office is only for an indefinite period; that when one is appointed to office, he should magnify his calling, and when released, he should not resist the release.

1. What is the proper procedure to follow in settling difficulties in the branch?

2. What is the value of "common consent" in the Church? What does it imply?

3. Under whose direction should the ordinances of the Priesthood be performed?

4. Who is the presiding branch officer? Has he the right to preside at any time he chooses in either of the auxiliary organizations? Is one auxiliary superior to another?

5. What constitutes the authority of the missionary in the branches?

6. If a man holds a presiding office in the branch, does that authority remain with him until death? Explain.

7. Why is proper order necessary in the conducting of branch affairs?

8. If a president of a branch or auxiliary is released, does the first counselor become automatically the president?

Second Week. Opening exercises. Ten-minute report of local Priesthood activities. Two twelve-minute talks upon the "Dispersion of Israel," referring to Talmage's "Articles of Faith," pages 314-319 for the first talk, and from page 319 to the end of chapter for the second talk. One talk should be upon the Bible prophecies and the other upon Book of Mormon prophecies concerning the dispersion of Israel. An interesting discussion should follow the assigned talks.

Third Week. Opening exercises. Ten-minute report of local Priesthood Activities. Lesson: *Studies in Priesthood*, Chapter 9—"Priesthood Activities." Study page 47 and down to "Class Work" on page 48. Objective: To show that a man or boy before being given the Priesthood must be accepted by vote of branch and mission authorities; that weekly Priesthood meetings are desired for most successful results in Priesthood work; that branch Priesthood activity should frequently be checked over by district and mission authorities; that Priesthood members should be kept active, and that Priesthood supervisors should encourage better and more whole-hearted Priesthood activity.

1. Why is it imperative that only worthy men be given the Priesthood?

2. Is it the right of the Branch President to ordain a man to the Priesthood without consulting the District or Mission President?

3. What is the value of a weekly Priesthood meeting? Who is in charge of the class work?

4. When should ordinations to the Priesthood take place?

5. Why should men be kept active in Priesthood work?

6. Can any advantage be gained by Priesthood supervision?

7. Why is it necessary that Priesthood activities be frequently checked by District and Mission authorities?

8. What should be the qualifications of the men who are in direct charge of Priesthood work?

Fourth Week. Opening exercises. Ten-minute report of local Priesthood activities. Two twelve-minute talks upon the "Gathering of Israel," refer to Talmage's "Articles of Faith," pages 328-336 for first talk, and the second from page 336 to the end of chapter. One talk should deal with Bible and Book of Mormon prophecies, while the other talk should deal with Latter-day Revelation concerning the gathering of Israel. An active discussion should follow these talks. Let us carry out this activity to our personal betterment.

SUNDAY SCHOOL

SACRAMENT GEM FOR OCTOBER

HELP us, O God! to realize
The great atoning sacrifice;
The gift of Thy Beloved Son,
The Prince of Life, the Holy One.

CONCERT RECITATION FOR OCTOBER

(Hebrews 11:6.)

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

GOSPEL DOCTRINE DEPARTMENT.

October 4. Lesson 31. Word of Wisdom. Text: Gospel Doctrine Lesson No. 31; Doctrine and Covenants, Section 89. Objective: To arouse an active interest in this health-giving revelation.

October 11. Lesson 32. Word of Wisdom (Continued). Text: Gospel Doctrine Lesson No. 32; Doctrine and Covenants, Section 89. Objective: To broaden our conception of the significance and value of the Word of Wisdom.

October 18. Lesson 33. Word of Wisdom (Continued). Text: Gospel Doctrine Lesson No. 33; Doctrine and Covenants, Section

89. Objective: To stimulate a desire to obey phases of the Word of Wisdom not usually emphasized.

October 25. Lesson 34. Word of Wisdom (Conclusion). Text: Gospel Doctrine Lesson No. 34; Doctrine and Covenants, Section 89. Objective: The Word of Wisdom has improved health and prolonged life among Latter-day Saints.

OLD TESTAMENT DEPARTMENT.

October 4. Lesson 28. Samuel, the High Priest. Text: Sunday School Lesson No. 28. References: 1 Samuel 1:25; Mosiah 29:25-32; Doctrine and Covenants 93:40-50. Objective: First, the spirit of individual inspiration and revelation. (See 1 Samuel 2:30; 3:9; Nephi 18:20; Matthew 7:7.) Second, to correlate the lessons from the Book of Judges and the Books of the Kings. (Stress historical and political significance.) Third, to show that the spirit of the Lord withdraws itself from communities as it does from individuals because of transgression.

October 11. Lesson 29. David. Text: Sunday School Lesson No. 29. References: 1 Samuel 16:31; 2 Samuel; Psalms. Objective: Show that to the man once blessed with a knowledge of God and His helpfulness the success that satisfies can only be attained through living in accordance with God's laws.

October 18. Lesson 30. Solomon. Text: Sunday School Lesson No. 30. References: 1 Kings 1 to 11; Talmage's "House of the Lord." Objective: Show that Solomon prospered when he wisely followed the ways of the Lord; that wealth used in institution building (the Temple for example) which is for the benefit of mankind, is the use which receives the universal praise of man. (Illustrate by reference to great modern endowments; e.g., Latter-day Saint Temples, Rockefeller institutions, great colleges, etc. Temples of the Lord link the present with the past and the future into an eternal relationship.)

October 25. Lesson 31. The Division of the Kingdom. Text: Sunday School Lesson No. 31. References: 1 Kings chapters 11 and 12. Objective: Alliance with Jehovah is a guaranty of safety and progress.

PRIMARY DEPARTMENT.

October 4. A Picture Lesson.

October 11. Lesson 119. Jesus' Last Message to His Apostles. Text: John 21; Acts 1:1-11; Sunday School Lesson No. 119. Objective: Blessings follow a belief in God and a willingness to obey His commandments.

October 18. Lesson 120. The Comforter Comes. Text: Acts Chapter 2; Sunday School Lesson No. 120. Objective: Blessings follow a belief in God and a willingness to obey His commandments.

October 25. Lesson 121. The Miracle at the Gate Beautiful.

Text: Acts Chapter 5; Sunday School Lesson No. 121. Objective: Blessings follow a belief in God and a willingness to obey His commandments.

—From *The Instructor*, August, 1931.

It is suggested that the two and one-half minute talks be based upon the following topics: "The need of Revelation," and "The mode of Baptism." Kindly see that these topics are assigned one week before they are given.

For singing practice during the month of October, the following songs are suggested: "Gently Raise the Sacred Strain," and "Ye Simple Souls Who Stray."

W. KENNETH LUND.

MUTUAL IMPROVEMENT ASSOCIATION

THE first week of October will begin the Mutual Improvement Association's winter plan of activity. The lesson manual entitled, "The Gospel and Health," will be in all the branches by the first M. I. A. meeting of the winter season. Saints and friends should enjoy participating in the constructive and interesting course of lessons, which contain vital and helpful instructions of how to best care for our God-given bodies, that we may obtain true joy in living. The study course should invite valuable discussion.

During the winter months we desire every M. I. A. to be in unison and cover the material outlined in this guide; that the preliminary programs and slogan ideas be carried out and presented, and that the Game Supplement is effectively used in the branches. For genuine success in this activity, it is necessary that all items be assigned at least a week in advance. With the commencement of the winter plan comes also a new and important slogan: "We stand for Physical, Mental, and Spiritual Health through Observance of the Word of Wisdom."

LESSON TEXT: "The Gospel and Health."

FIRST NIGHT. Opening exercises. *Preliminary Program*: Slogan talk—Relate briefly why the Word of Wisdom appeals to you. Have some one relate in five minutes his major experience of the summer season. Follow this by a five minute prepared report of current events. *Lesson*: Study "The Lord's Law of Health," and "The Sixteen Rules of Hygiene," pages 7, 8, and 9 of manual, also Chapter 1, "The Value of Good Health." Objective: To point out that certain things are harmful to body well-being and must therefore be refrained from; that the body is the machine of the spirit and must be cared for intelligently if its efficiency is to be maintained.

SECOND NIGHT. Opening exercises. (No Preliminary Program.) *Lesson*: Chapter 2, "Relation of Habit to Health." Objective:

To show that good health depends upon the matter of habit; that the human body is the most complex of all organisms; that nature is exacting in all matters of rewards and punishments; that training is necessary to proper understanding of nature's laws, and that sensible guides to habit formation, if followed, will be extremely beneficial to health. For the last fifteen minutes of the meeting, practice community singing. Learn new songs that can be used in future socials.

THIRD NIGHT. Opening exercises. *Preliminary Program.* Slogan talk—Tell why proper observance to the Word of Wisdom is so important to the child. Have a comic recitation followed by a comic song. The recitation is not to exceed eight minutes in duration. *Lesson:* Chapter 3, "Blessed is Work." *Objective:* To show that work is a blessing, not a curse; that proper attitudes concerning it should be considered; that every man should employ his time in some worth while occupation, feeling happy in it, and that there is no room for idlers in the Church of Jesus Christ of Latter-day Saints.

FOURTH NIGHT. Opening exercises. Mutual Improvement Social. Suggestive helps to an enjoyable evening will be sent out in the October Game Supplement.

FIFTH NIGHT. Opening exercises. Where any of the associations are meeting on this night we suggest that the M. I. A. Presidency prepare their own social evening, or turn time over for open question discussion.

We wish you the best of success in this activity!

G. D. W.

NORWICH DISTRICT CONFERENCE

AN EAGER group of people assembled on Sunday, September 6th, at the Norwich Chapel for the first session of the Norwich District fall conference. The morning session was devoted to an auxiliary convention. Sister Josephine B. Lund and Sister Elizabeth T. Wallis met with the Relief Society members, and President A. William Lund and Brother James H. Wallis met with the Priesthood holders.

At the afternoon session, the General Authorities were unanimously sustained, after which the District President gave a report of the growth and progress of the work in the district for the past six months. A pageant, "Salvation for the Dead," was then presented, impressively portraying the great responsibility resting upon the Saints of searching out their genealogy, and doing the work for their dead ancestors.

The evening session was attended by the largest gathering of the day. The speakers were District President Irving T. Duffin, Sister Josephine B. Lund, Sister Elizabeth T. Wallis, Brother James H. Wallis and President A. William Lund. Their addresses were inspirational. The theme of the conference,

"Modern Revelation," was beautifully developed. President Lund chose for his text (1 Peter 2: 9) "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." The conference was indeed a spiritual feast for all present.

Saturday evening, Elder G. Dwight Wakefield gave a lantern-slide lecture, which was very instructive and beneficial to those in attendance.

Mission authorities and Elders in attendance were President and Sister A. William Lund, Patriarch and Sister James H. Wallis, Elder G. Dwight Wakefield of the British Mission Office; District President Irving T. Duffin, Elders Cleon H. Kerr, Harold C. Williams, James B. Beesley, Howard F. Wood, Elwood Corry, John W. Taylor, F. Vernon Rawson and Herman L. Anderson of the Norwich District.

CLEON H. KERR, District Clerk

FROM THE MISSION FIELD

Transfers: On August 17th, Elder Fay Ephraim Bates was transferred from the Leeds District to labour in the Nottingham District.

Elder John F. Hawkins was transferred from the Liverpool District, on September 3rd, to labour in the Newcastle District.

Releases and Departures: The following missionaries have been honourably released from their labours in the British Mission and have departed for their homes in America: Steven D. Howells—London District and president of Portsmouth District, released on August 3rd, sailed from Hamburg on September 8th, aboard the *George Washington*; Conard A. Johnson—London and Ulster Districts, released on August 13th, sailed September 10th, from Cherbourg, aboard the *George Washington*; Colin M. Edward—Newcastle and Scottish Districts, released August 3rd, Wendell B. Price—Hull and London Districts, released September 3rd, sailed from Cherbourg September 14th, aboard the *Leviathan*.

Doings in the Districts: Birmingham—At a baptismal service held Saturday, September 5th, in the Handsworth Chapel, three persons were baptized by President Orrin W. Astle and Elder W. Lamar Phillips. They were confirmed members of the Church the same day by Elders Alma B. Knapp, W. Lamar Phillips and local Elder Frederick Webb.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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